

# Muhammad ﷺ

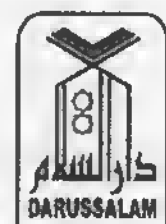
## The Beloved of Allâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh  
the Most Gracious, the Most Merciful

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have sent you (O Muhammad ﷺ) not but  
as a mercy for the ‘âlamîn (mankind, jinn  
and all that exists).”  
(Sûrat Al-Anbiyâ’, 21:107)

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## Publishers Note

This book 'Muhammad ﷺ — The Beloved of Allâh' was first published in Lahore. I am thankful to Dr. Salim bin Muhammad Raffi to grant me permission to publish this edition by Darussalam.

The Research Department of Darussalam carefully revised the whole book in order to check all the names of the people and places so that they may be reproduced without any error. Same care was taken to verify the authenticity of the events mentioned in the book. In this process some changes were made where it was required in the former edition.

I hope that our efforts will prove fruitful for this publication and it will gain acceptance among the Muslim nation as the style adopted by Dr. Salim bin Muhammad Raffi is very impressive and straight forward which attracts and as well touches the hearts with its honest simplicity.

May Allâh accept his efforts and bless him with all the wealths of this world and the afterworld. We also hope for Allâh's blessings for all the persons who have worked hard to bring this book into existence. *Ameen!*

**Abdul Malik Mujahid**  
General Manager  
Darussalam

## Foreword

Like other Prophets, Muhammad ﷺ the last Prophet was chosen by Allâh to guide mankind to the Divine path. He suffered severe hardships and had many difficulties in his efforts to call erring people to obey and worship Allâh.

'*Muhammad ﷺ – The Beloved of Allâh*' is based on the Noble Qur'ân, *Ahadith* and authentic accounts of events and the actions taken by the Prophet ﷺ during his lifetime. It has been compiled by a man of science in a style attractive to the ordinary reader. The approach adopted by Salim bin Muhammad Raffi amply reflects his teaching ability. His other works on Islam such as: *Islam for Children*, *Confession of a Muslim*, *Kitâb-us-Salat*, *Kitâb-ul-Hajj* and *Kitâb-ul-Umrah* provide material for books used in schools and colleges in Pakistan, Britain, Canada and the USA.

'*Muhammad ﷺ – The Beloved of Allâh*' offers authentic account of the life of the Prophet ﷺ and his early call to Islam.

The reader will appreciate the easy and novel-style treatment adopted in this book whereas a number of rare pictures, architectural sketches and maps have been included to examine Islam and Prophet's life from a historical perspective.

May Allâh accept this effort and make it a source of inspiration and guidance for all of us.

## Preface

It is not easy to move one's hand in an attempt to pen down the life and history of the Prophet Muhammad ﷺ, the Chosen Messenger of the Almighty Allâh. This is because of a feeling of one's inadequacy in his ability to perform the task of writing about the Noble Prophet's life and doing justice to the many facets of his life and describing each in detail. It is a task I am not worthy of and never will claim to have achieved in the fullest. I only pray that Allâh may grant me enough vision to touch upon a few of the many qualities of the Noble Prophet ﷺ and allow me to present them in this book to the best of my abilities (*Ameen*).

This book is an effort into an in depth analysis of social diversity, history and culture of land of the Noble Prophet ﷺ before and during the emergence of Islam. It stands witness to the events whereby one individual changed the destiny of humankind and forever ensured its salvation by bringing the Divine words from the Almighty Allâh in the form of Noble Qur'ân.

Over the years, many attempts have been made to write about the life of Prophet Muhammad ﷺ, and some compilations by non-Muslim historians have also surfaced. I am indeed impressed by many Muslim scholars but especially by a western historian Kinston Visceral. He has beautifully elucidated the events that occurred in the Prophet's life and has rightly stressed that Muhammad ﷺ needs to be re-discovered and re-understood by Muslims and non-Muslims alike.

The sources for the study of the Prophet's life are:

1. The Noble Qur'ân
2. The *Hadith* literature (the deeds and sayings of the Holy Prophet ﷺ).
3. Early books of *Seerah* and modern authentic *Seerah* books.
4. Early history books.
5. The life stories of the Companions of the Prophet ﷺ and his wives and family members رضى الله عنهم.

I have drawn strongly from Kinston Visceral's book and have tried to retain his tone and description of events. I have found his manner



## Civilisations of Pre-Islamic Era

It was in the fertile valleys of the Euphrates, the Tigris and ancient Mesopotamia that man first built cities and extended a form of governmental authority over surrounding settlements. These city-states were the first bastions of civilisation that allowed their people the protection and luxury to develop the necessary social and cultural skills to ensure some semblance of control over large populations. It was here that concepts of social privilege for the ruling classes were born. The revenues from the urban communities, which were based on agriculture, were used to establish a class of aristocracy which ruled these lands by dint of hereditary rights.

There also arose a need to exemplify the status of these rulers by deeming them representatives of higher authority, such as the gods of local myth and legend. Priests and holy men gave credence to such legends. Temples were built and an enormous effort was put into creating a system of belief, which protected the place of the king in the society.

In such an agrarian-based culture, the peasant was deemed worthy of only having the barest essentials for existence. The bulk of the produce went to those who served to maintain internal order, protect the state from external aggression, trade essential material to and from the city or specialise in other important tasks. Those who controlled the revenues patronised all that was refined in cultural life. The fine arts of leather, cloth, wood ornamentation, jewelry making and poetry writing blossomed in the confines of these cities under the patronage of well-to-do classes. Traders and merchants found it hard to sell their wares in times of low agricultural production. The life in the cited settlements was based on a peasant-driven agrarian economy.

Major changes in urban civilisation came in 800-200 BC, sometimes referred to as the Axial Age. Before this time lettered scripts were used by only a select priestly class who guarded and developed their literature in strict isolation. After this Age, the lettered tradition passed to the bourgeoisie and intellectuals especially among the Greeks and later the Romans. This development brought forth a

division of the known Old World into distinctive subgroups and cultures based as much on geographical factors as cultural ones.

### **The Axial Age**

The Greeks regarded the area between the Atlantic and the Pacific and between the equator and the north as the 'inhabited quarter' of the world or the Oikoumene. This Oikoumene remained the setting of most historical life in the hemisphere down to Modern times. Based on an agrarian culture, this area also remained till such a time that other industries began to fuel the economies of the society. However, this only happened in the beginning of the 18th century at the start of the 'Technological Age'.

In the Old World, the Axial Age ushered in the development of four major complexes of civilised tradition:

The European complex included the core area from Anatolia to Italy along the north of the Mediterranean Sea. Greek and Latin were the classical languages spoken in this complex.

The Middle Eastern complex included the region from the Nile to Oxus (Âmu Darya) and extended from centre of the Fertile Crescent to the Iranian highlands. Semitic and Iranian languages were spoken in this area.

The Indic complex included the Indian area and the lands to the south-east of it. Sanskrit and Pali were spoken in this area.

The Far Eastern complex included China and its neighbouring lands. Chinese was spoken in this area.

These regions were in close contact, therefore, mutual influence and even sharing of common heritage in commerce, art, religion and science occurred in these areas.

By the eighth and seventh century BC, the people of the Afro-Eurasian landmass began to develop a system of inter-dependency. They were tied to each other by trade networks and military and social allegiances. The area of the Fertile Crescent also began to boast a diverse mix of people such as the Sumerians, Akkadians, Hurrians, Hittites and Urartians who over the time developed into a cosmopolitan regional high culture. Once the originally binding empires had disintegrated, the market became the major focus of the

high culture and trade, an important determinant of the region's prosperity. This area was to be the birthplace of the future Irano-Semitic traditions.

### **Hellenic Influence in the Fertile Crescent**

During the Assyrian influence in the Irano-Semitic area, Aramaic became the language of the merchant class and later of the court as well as the common peasantry. This tradition asked its followers to conform to a moral order that looked to the attainment of social justice and equality as the supreme goal in civilised life. The Aramaic tradition began to characterise the people of the Fertile Crescent. It became a unifying force for future empires in the region (e.g., the Achaemenid Persian Empire).

It was in 300 BC that Hellenic tradition from the northwest entered the Fertile Crescent with the invading armies of Alexander. The Hellenic tradition revered the external nature of the individual and sought justice in cosmic harmony. It was in this context that later the natural sciences, centring on mathematics and astronomy, became associated with the Hellenistic aspect of culture in the region. This was to remain so till the time of the Islamic Civilisation's beginning.

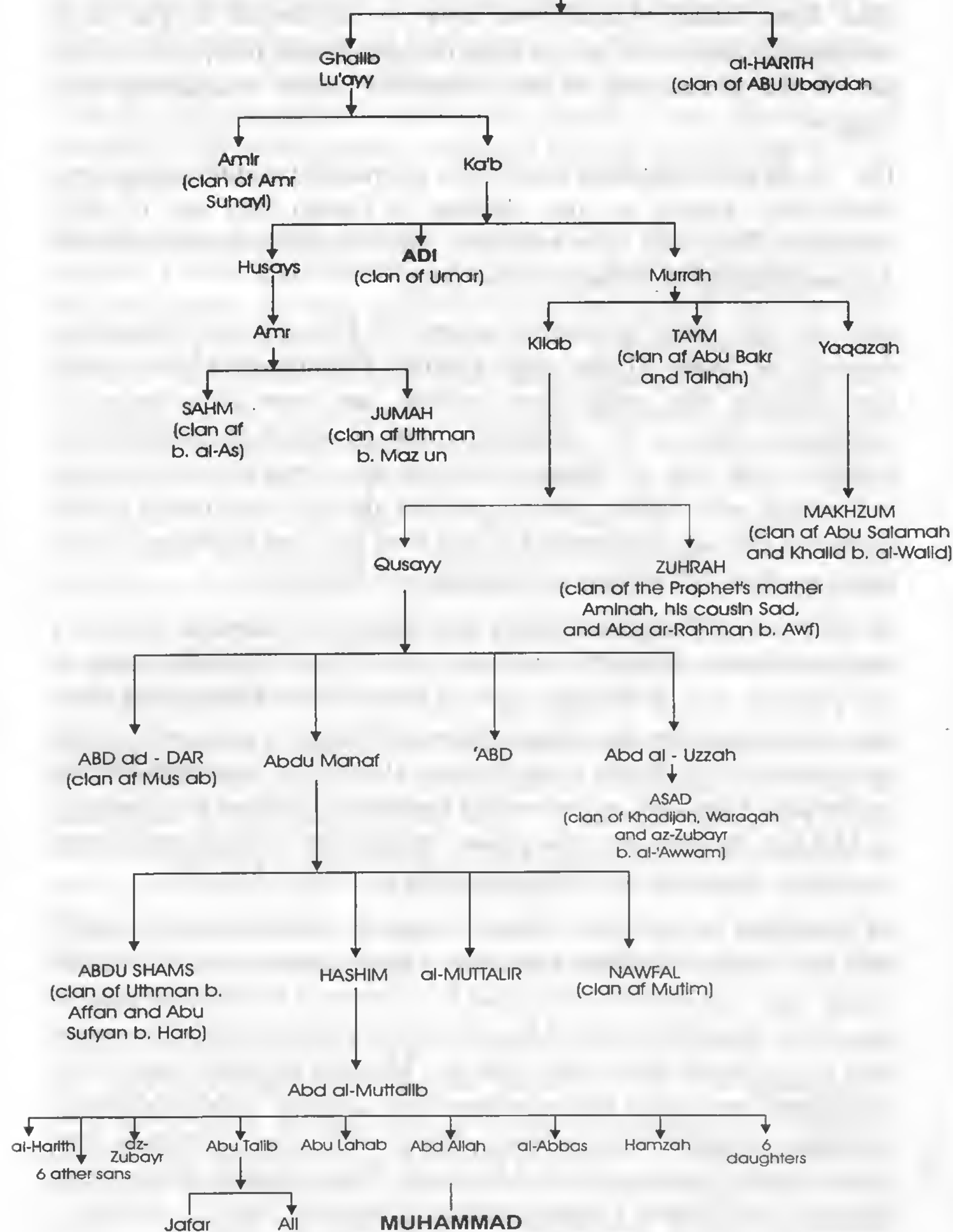
### **The Confessional Religions**

The confessional religions were organised religious traditions that looked for personal adherence to moral beliefs embodied in a collection of sacred scriptures.

The fundamental postulate of these religions was that a comprehensive solution to man's problems would involve a world beyond death. The Ibrahimic religious communities, that were chiefly Jewish or Christian, could be traced back to the traditions of Hebrew Prophets. They both recognised the act of Faith of Ibrahim عليه السلام as their point of origin. Out of these two major religious traditions, the religion of Judaism and Christianity started. The latter managed to establish political representation and even official status in the Roman Empire.

The development and spread of other confessional religions such as Zoroastrianism and Mazdaism in Persia, Vaishnavism and Shivaism in India and Buddhism in China ensured that religious allegiances would now form the basis for greater regional demarcation and political identity.

## Leaders of Quraysh



The names of founders of clans are given in small capitals. These are

## The Lineage Link and Birth of Muhammad ﷺ

Abdul-Muttalib was well-known for his generosity, reliability and wisdom. He was a handsome person. He had many wives but only one son. His cousin Umayyah, was the head of the clan of Abd Shams. He was blessed with many sons. Abdul-Muttalib prayed that if Allâh would bless him with ten sons and let them all grow to manhood, he would sacrifice one of them at the Holy Ka'bah for Allâh.

His prayer was accepted. He was blessed with nine more sons. When all his sons were grown up, his vow began to dominate his thoughts. Abdullâh was the one he loved most. He was endowed with remarkable beauty. Abdul-Muttalib was a man of his word. He gathered his ten sons together, told them of his pact with Allâh, and called on them to help him to keep his word.

He asked them to make each his mark on an arrow. He went to the Sanctuary and took his stand beside Hubal. He drew out a large knife that he had brought with him, and prayed to Allâh. The lots were cast, and it was Abdullâh's arrow that came out.

Fâtimah, the mother of 'Abdullâh, was a woman of Quraish. She belonged to the powerful clan of Makhzum. When Abdul-Muttalib began to tell them of his vow, he was cut short by Mughirah, the chief of Makhzum. He told him, "Thou shalt not sacrifice Abdullâh, but offer a sacrifice in his stead, it may be that his ransom be all the property of the sons of Makhzum, we will redeem him." Abdullâh's brothers turned to their father and begged him to let their brother live and to offer some other sacrifice by way of expiation. Abdul-Muttalib agreed to consult a fortuneteller woman in Al-Madinah who could tell him whether an expiation was possible in this case, and if so what form it should take.

Abdul-Muttalib rode to Al-Madinah only to learn that the fortuneteller woman he wanted to consult had gone to Khaibar. Next morning the woman was consulted, who said: "Word has come to me, what is the blood money amongst you?" He answered that it was ten camels. "Return to your country, and put your man and ten camels side by



were the founders of this order. Muhammad ﷺ took part in the oath and said in afteryears: "I was present in the house of Abdullâh bin Jad'ân at so excellent a pact that I would not exchange my part in it. I would gladly respond to any call and help." Another of those present was their host's first cousin, Abu Quhafah of Taim, together with his son Abu Bakr رضى الله عنه, who was three years older than Muhammad ﷺ and who was to become his closest friend.

The formation of this voluntary organisation marked the beginning of the first human rights organisation. Its name 'The League of the Just' was very befitting of its objectives.

Muhammad ﷺ along with other members of the League of the Just went to the merchant who had kidnapped the girl. They surrounded his house and demanded immediate release of the girl to her father. The merchant asked for one night's respite that was not granted. He was forced to free the girl at the very moment.

Once Abu Jahl bought some merchandise from a stranger but did not pay him. The stranger was not aware of the existence of *Hilf-ul-Fudul* or League of the Just. He, in despair, returned home as his tribe was helpless against the unity of the ten Quraish tribes. When Muhammad ﷺ found out about this, he went to Abu Jahl and compelled him to pay for the merchandise, which he did.

Later, whenever any stranger was wronged in Makkah, he sought the help of the volunteers of *Hilf-ul-Fudul*. Afterwards, the Prophet ﷺ used to say that he had always felt much pleasure and exaltation while taking part in the activities of this organisation.

The formation of this organisation before Muhammad's Prophethood bears considerable significance. This league had brought a revolution in the Arabian system of justice and shaken the idea of tribal revenge.

The formation of *Hilf-ul-Fudul* or the League of the Just by Muhammad ﷺ teaches all human beings to always support the aggrieved against the oppressor, whether he has a weak tribe or no one to die for him. It is astonishing to note that the United Nations Charter for human rights was framed after it came into existence in 1948, i.e., nearly 1400 years after the first charter of League of the Just was written and signed by the Prophet ﷺ.

## Muhammad ﷺ as *Amîn* (Trustworthy)

Apart from his praiseworthy qualities, Muhammad ﷺ was well-recognised as *Amîn* (Trustworthy) before he became the Prophet. He had also a marked aptitude for archery like his great ancestors Ibrahim and Ismâ'il. He showed great potential of becoming a good bowman. A powerful asset for this lay in the strength of his eyesight.

Some initiatives he took before his Prophethood, prove his superiority upon others. He considered social, political, economic and even the court system with an insight and good judgement far beyond the comprehension of the common man. His honest dealings were very popular.

Twenty-five years before declaration of the Prophethood, he was being called 'The Trustworthy' and 'The Forbearer'.

Patience was a great quality in Arab life. Arabs believed that to be poor and destitute was not bad, but to be devoid of courage and patience in hardships and a habit to show impatience and perturbation was detestable.

The fame of his tolerance, friendship, loyalty and upholding of his promise had spread far before he declared Prophethood.

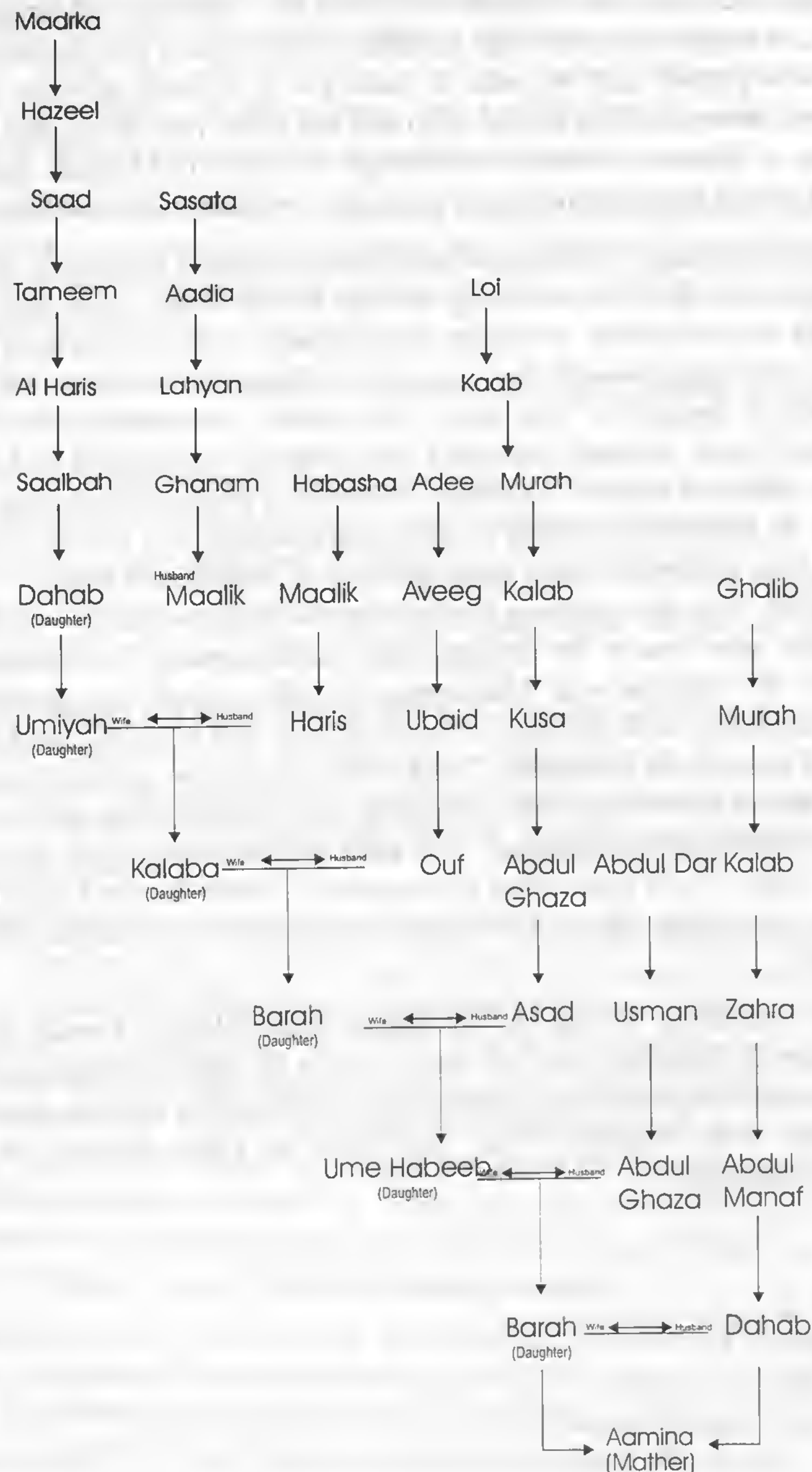
An Arab researcher Abu Dâwud writes that when Muhammad ﷺ was thirty years old, a merchant promised to meet him at a place to discuss something concerning trade. The merchant forgot to keep his promise and could not reach the place at the time agreed upon. When three days later the merchant passed from the place of their meeting, he found the Prophet ﷺ standing there to fulfil his part of the promise.

Gold was very rare in Arabia. A gold coin weighing five grams was considered a great fortune by the Arabs. Discovery of America led to the widespread use of gold throughout the world. The Spanish, after discovering America first took its gold to Europe and then exported it to Africa and later to Asia.

In his youth, the Prophet ﷺ worked for a merchant named Qais bin Zaid. He used to give his merchandise to Muhammad ﷺ for sale at far off places. He would pay the profits from 1500 to 2000 gold coins to



## Family of Muhammad (P.B.U.H) From Mother's Side



## The Marriage

Abu Tâlib was not a rich person. He often found it difficult to support his family financially. Muhammad ﷺ when just a little boy had to herd sheep. Later on he started to work for other merchants who were aware of his gentleness and honesty and who often wished to have him hired to take their caravans for trade. One such trader was a widow, named Khadijah رضى الله عنها who had requested Muhammad ﷺ to take her caravans to Syria for trade. On taking counsel with his uncle Abu Tâlib, the Prophet ﷺ consented.

Khadijah رضى الله عنها, daughter of Khuwailid, of the clan of Asad, was first cousin to Waraqah. He was a Christian. His sister Qutailah, was a distant cousin to the sons of Hâshim.

Khadijah رضى الله عنها had married twice, but both of her husbands were dead. She was a trader, also known as *Tâhirah* (pure). She lived in one of the best houses in Makkah. When Muhammad ﷺ went to her and consented to go on the journey, she assigned two of her close helpers to go with him. One was her nephew and the other her servant Maisarah.

Muhammad ﷺ led the caravan and after entering Syria, reached Busra. The Mâni priest Bahirah had met Abu Tâlib and Muhammad ﷺ on his first trade mission. This time Bahirah was not alive and another priest Nostorees was living in that hermitage.

History does not tell whether Nostorees belonged to the Mâni sect or not. When Nostorees met Muhammad ﷺ, he repeated Bahirah's words and stated:

"Allâh does not favour any particular nation. The self-presentation of the Jews as the best nation of the world symbolises Jews own arrogance. All nations are equal before Allâh irrespective of their origin."

He also told Muhammad ﷺ about the arrival of a Prophet in the Peninsula who would convert the idol worshippers and replace their spurious faiths with a real and true religion.

Muhammad ﷺ soon finished his dealings and returned to Makkah. He was given a red camel for his wages. In those days, a camel was

After him, the caliphs also led similar lives. They too depended on uniformity of diet and that was the period when Islam overpowered three super powers like Iran, Syria and Egypt, within a short span of ten years and extended its domain over vast areas. With today's lavish life style adopted by the Muslims, there is hardly any similarity between them and their ancestors. Before marriage, the Prophet ﷺ used to travel long distances for trade. He continued this business even after marrying Khadijah رضى الله عنها. That is why he could identify various tribes and give relevant information about a particular place. Khadijah رضى الله عنها bore two sons to Muhammad ﷺ. The Prophet ﷺ chose the name Qâsim for his first son and wished himself to be called Abul-Qâsim (father of Qâsim). Both sons of the Prophet ﷺ died in early childhood. Khadijah رضى الله عنها also bore four daughters to Muhammad ﷺ, named Ruqaiyah, Zainab, Umm Kulthum and Fâtimah رضى الله عنهن. The first three daughters remained childless, leaving Fâtimah رضى الله عنها alone for parenthood.

After marrying Khadijah رضى الله عنها, Muhammad ﷺ became a member of her tribe and his interaction with its people developed. The people of Khadijah's tribe were well-known for their countenance, character, and sincerity of deeds. They were among the class of *Hunafâ*.

*Hunafâ* were those people who day and night, researched for the Truth and strove to worship an All-Mighty One. Among them was a person Waraqah bin Naufal, a paternal cousin of Khadijah رضى الله عنها. After Muhammad's wedding, he became his trusted friend. Among others who became well-acquainted with Muhammad ﷺ were Ubaidullah bin Jahsh, Uthmân bin Huraith and Zaid bin 'Amr. Whenever they and the other members of Khadijah's clan met Muhammad ﷺ, religion was the topic most discussed. They invited Muhammad ﷺ to join the *Hanif* as well.

These discourses that Muhammad ﷺ had with his wife's tribesmen, hold a great historical significance. We lack their knowledge apart from a few recorded by Arab historians like Ibn Sa'd and 'Ainî. A thorough knowledge of these talks covering a decade (from 25th to 35th year) of Muhammad's life, could have made us understand the introspective changes of Muhammad's life.

According to these two historians, whenever those people asked Muhammad ﷺ to search for the Truth, Muhammad ﷺ always replied, "There is no God but Allâh."

## The Call

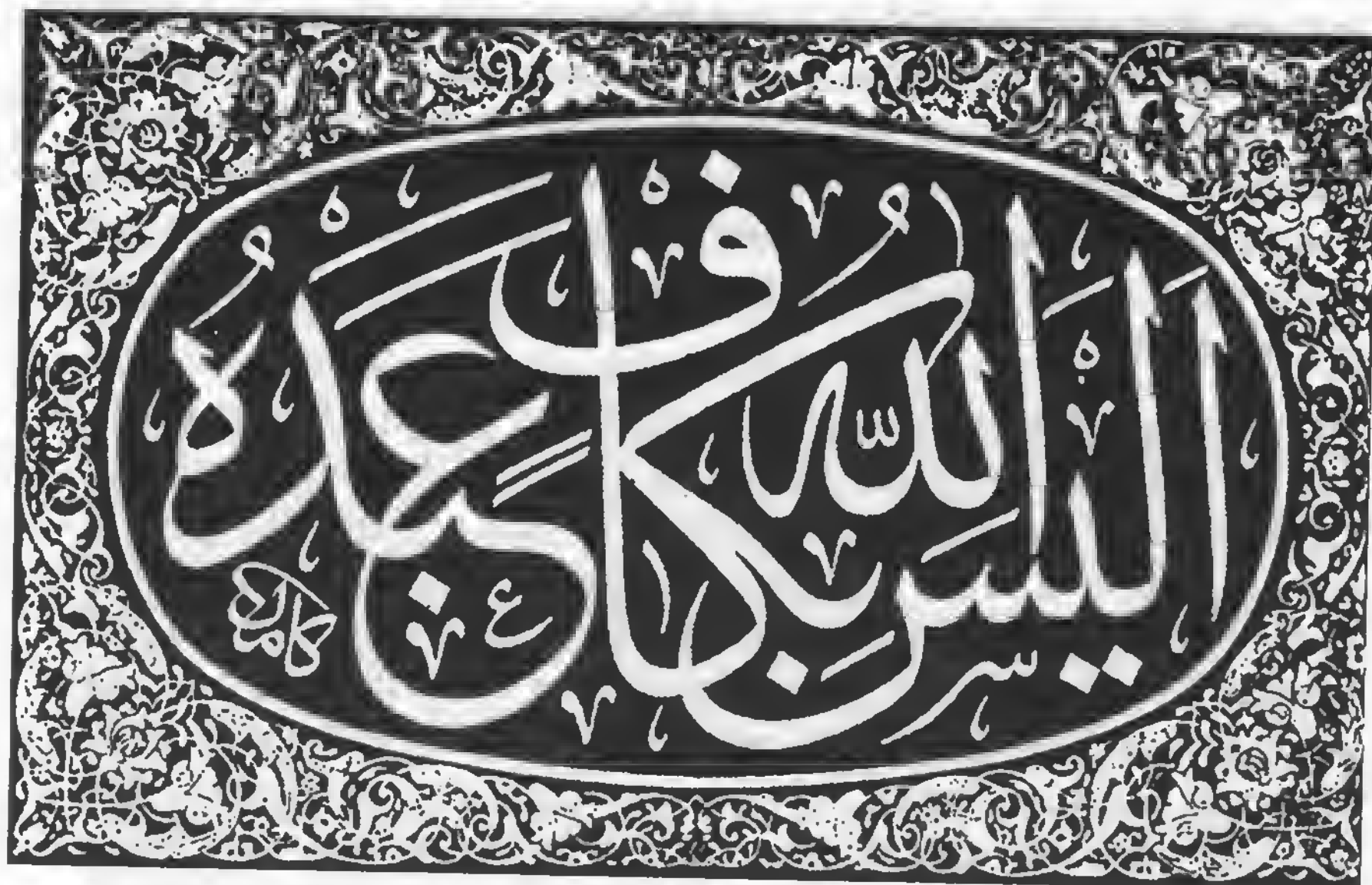
The justification and authority for accepting idols and believing in their efficacy was that of tradition. Since their fathers and grandfathers and great-grandfathers had done so, therefore, they must follow them. Nonetheless, God was, for Abdul-Muttalib, the great reality; and he was no doubt nearer to the religion of Ibrahim عليه السلام than most of his contemporaries. There were - and always had been - a few who maintained the full purity of Ibrahimic worship. They alone realised that far from being traditional, idol worship was an innovation, a danger to be guarded against. It only needed a longer view of history to see that Hubal was no better than the golden calf of the Children of Israel. These *Hunafâ*, as they called themselves, would have nothing to do with the idols, whose presence in Makkah they looked on as a pollution.

Muhammad ﷺ began to experience powerful inward signs, besides those of which he had already been conscious. When asked about these, he spoke of true visions that came to him in his sleep and he said that they were "like the breaking of the light of dawn." He would go for spiritual retreats to a cave in Mount Hirâ'. Retreat had been a traditional practice amongst the descendants of Ismâ'il عليه السلام so that they might have a period that was uncontaminated by the world of men. Muhammad ﷺ would take with him provisions and consecrate a certain number of nights to the worship of Allâh.

Ramadân was the traditional month of retreat, and it was one night towards the end of Ramadân, in his fortieth year, when he was alone in the cave, that there came to him an angel looking like a man.

Before Muhammad ﷺ, his grandfather Abdul-Muttalib used to spend a month every year in the cave of Hirâ'. The Arabs used a lunar calendar. One month was the period from the rise of one crescent moon to another. Since it was a convenient way to tell time, most periods of seclusion would last for one lunar month. Some elderly *Muwahhid* also used to take resort in the neighbouring caves of Hirâ' for similar periods of times.

Makkah is a city surrounded by several sand dunes and hills. The Arabs call hills as Jabal. One of these hills which is named, later on



Is not Allâh Sufficient for His slave?  
(*Sûrat Az-Zumar*, 39:36)

## The Quraish Delegation

A delegation of Quraish leaders approached Abu Tâlib to demand that Muhammad ﷺ be expelled from his tribe. He replied, "He would prefer death to Islam, but he could not expel his nephew from the tribe to be executed by them." However he promised them to counsel Muhammad ﷺ to leave Islam. He told them to come the next day. Abu Tâlib then sent for Muhammad ﷺ and told him what the Quraish had suggested. The Prophet ﷺ inquired what his uncle wanted him to abstain from.

Abu Tâlib said that the Quraish wanted him (Muhammad ﷺ) to stop preaching his new religion and never to talk of such things again. The Prophet ﷺ replied, "O dear uncle, from the day of my Messengership, I trusted none but Allâh and today I have none but Him to trust. And if you want to banish me from the tribe, you are free to do so."

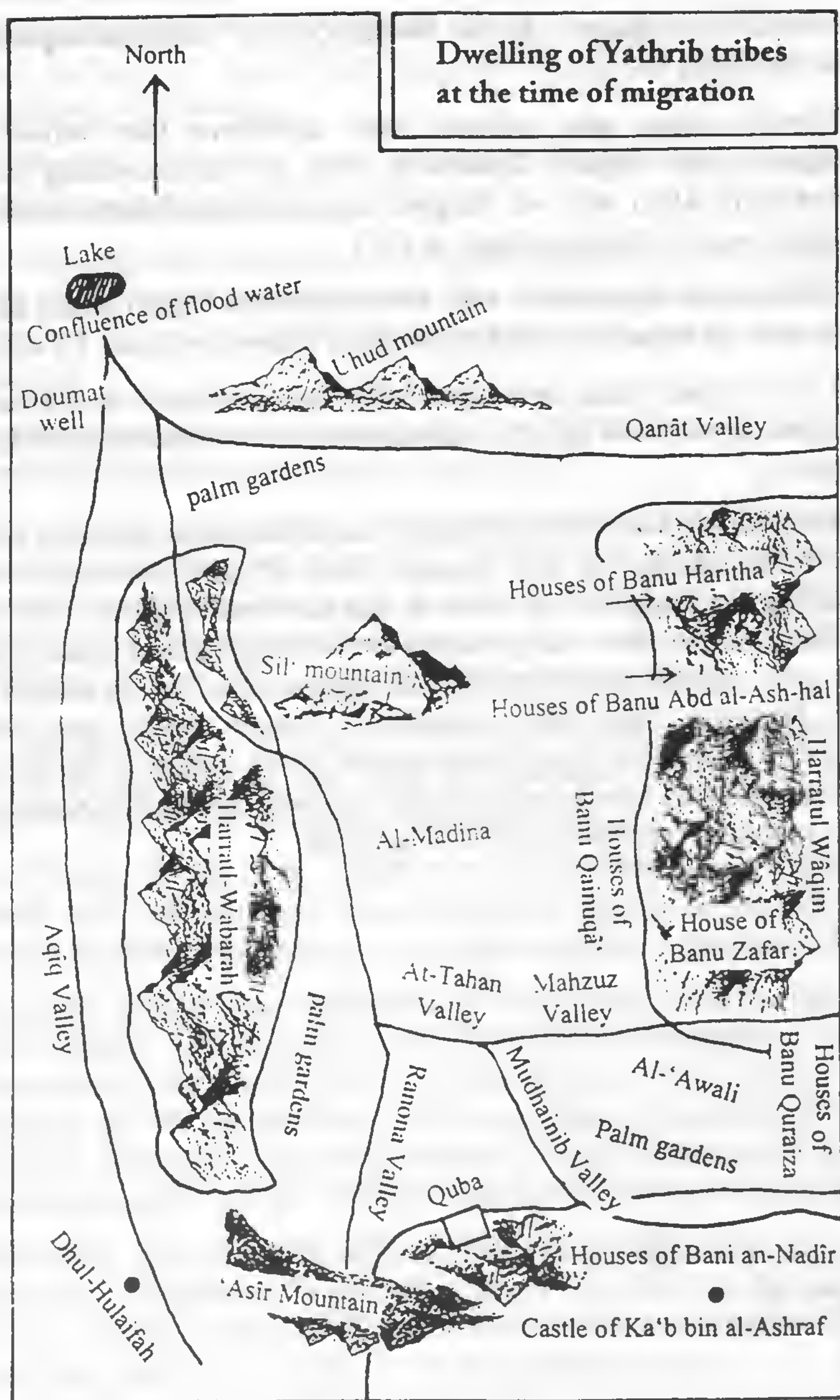
Abu Tâlib did not banish his nephew from his tribe. He told the Quraish that he could not banish Muhammad ﷺ. He however did promise not to accept his religion in his lifetime.

When the Quraish saw their efforts going futile, they tried to negotiate directly with the Prophet ﷺ. They chose a person named 'Utbah bin Rabi'ah, known for his dignity, culture and tolerance to hold talks with the Prophet ﷺ. He began:

"O Muhammad, we have always found you truthful and trustworthy. Everyone appreciates your courtesy. You have never wronged anyone. Today, your statements and deeds have shaken this city. No one seems peaceful. You are openly refuting the old established religious faith and are denying our sacred idols. You insist on their negation. You are one of us and from our ancestors. How can you delimit your own ancestors?"

"O Muhammad, express explicitly your demands so that we could meet them. If you need a woman, be assured that the Quraish are willing to give you their beautiful daughters. If you want wealth and splendor, we will give it to you happily. If you have intentions to rule Makkah, we can fulfil even this wish,





## The First Constitution

Allâh has referred to the people of Ibrahim عليه السلام several times in the Noble Qur'ân. Ibrahim عليه السلام laid the foundation stone of Holy Ka'bah. Ibrahim's religion, which became the foundation of Islam, was flexible enough to accommodate within itself both Judaism and Christianity, therefore Islam attained the status of a universal religion.

The Christian religion had reverted to racial devotion and the Jews claimed that they were the "chosen nation" of the world and thus they had the sole right to communicate with Allâh. As Christianity was revealed to complete Judaism, therefore, it could not have attained the universal popularity. Islam accepted the Prophets who had brought both Christianity and Judaism. It said each Prophet on earth had brought the message of Islam to his people. The message had been changed over time, the Scripture was edited and altered. Islam did not envisage any boundaries for religion. There was no special race, or special people, all were equal before Allâh. Therefore, it had all the compatibility to become universal. Every person of this world, irrespective of his colour or creed, could and can easily accept Islam.

*Hijrah* became the demarcation line between the old and the new environment. It separated Islam from the dark ages and turned the tables of highborn in such a way that when Muhammad ﷺ entered Quba, a person like 'Umar رضى الله عنه who had been among the high chieftains of Makkah, was found carrying stones on his shoulders. Umar رضى الله عنه was tall with a thundering voice, about him the people said that Satan dreaded him. Such a person of prominence, was working like a common labourer to build the Mosque of Islam. The Prophet ﷺ himself and Abu Bakr رضى الله عنه were kneading clay from the soil. If 'Umar رضى الله عنه had been presented all the wealth of Arabia, before accepting Islam, he would not have consented to shift a handful of soil from one place to another. In Makkah each and every task was the responsibility of servants and slaves. The highborn considered themselves a superior race.

The Prophet ﷺ was well-aware that his migration would lead to the

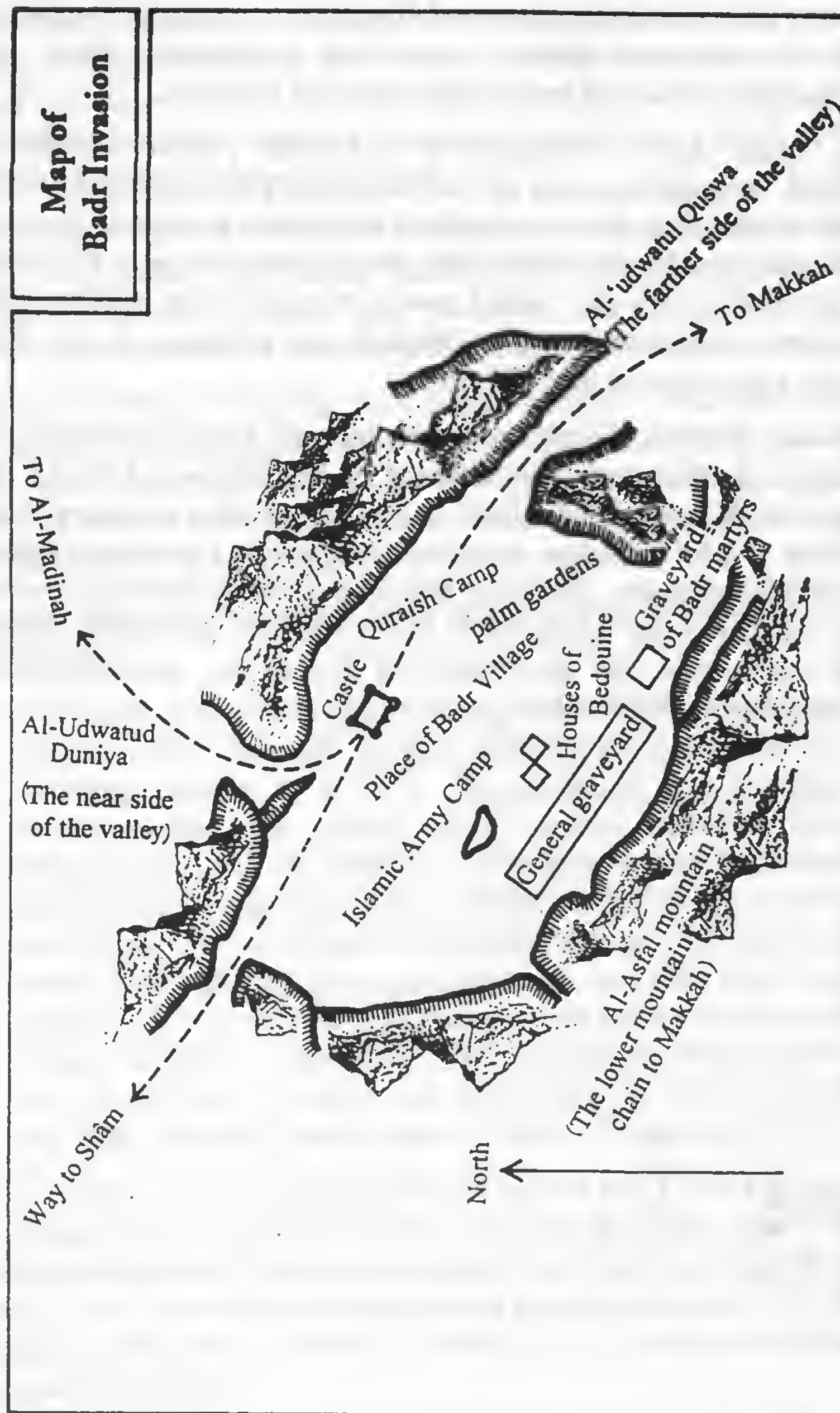
## The Battle of Badr

The spies in Al-Madinah reported that a large trade caravan consisting of thousand camels and carrying goods worth fifty thousand dinars was moving towards Al-Madinah. The caravan was destined for Makkah and was being led by Abu Sufyân. This incident occurred six weeks after the Muslim assault on the Makkan caravan at Nakhlah was settled.

All the Quraish families had their share of goods in this caravan. They were impatiently waiting for the safe arrival of the caravan. Before the caravan reached the outskirts of Al-Madinah, a daughter of Abdul-Muttalib 'Âtikah saw in her vision that a calamity would fall on Makkah within three days. The Makkan merchants started growing anxious about the safety of the caravan.

It was customary that when a caravan was returning from a long journey to Makkah, a bearer would ride a fast camel and reach Makkah three or four days earlier. This arrival was a sign that the caravan was close-by. This person was called *Nataf* – a hair removing emissary. He was so called because on his announcement, the women of Makkah who had been waiting for their husbands and loved ones, used to remove their facial hair. This was part of their make up. They would clean their houses and sit waiting for them.

This time the bearer was somehow delayed. There also spread rumours that something had happened to the caravan. This information was circulated in Makkah through a number of town criers called *Mu'adhdhin* – who would relay the news at cross roads. That day the town crier while crying out to the people, was observed riding bareback a camel with the saddle tied upon the belly instead of the hump. He was wearing clothes turned inside out. His hair was dishevelled and both the ears of the camel were bleeding as they had been cut. His face was smeared with mud and he was screaming frightfully, "O the people of Quraish! Beware! The Makkan caravan is in danger. The Muslims have vowed to revenge it. So the valiant among you must take up swords to face them. O brave Makkans! Intercept the Muslims lest your caravan is lost!"



it is a *Fâhishah*, and an evil way.” (*Sûrat Al-Isrâ’*; 17:32)

Thus by abolition of prostitution and banning adultery in any form, Islam removed one of the prime reasons which encouraged purchase and sale of slave-girls.

Islam not only raised the status of the slaves to the level of human beings but also exalted them to the position of leaders, military commanders and nobles. A common bond of Islamic brotherhood was established between them and their masters. Umar رضي الله عنه the second Rightly-Guided Caliph of Islam declared: “Had Sâlim, the slave of Abu Hudhaifah رضي الله عنه been alive, I would have appointed him my successor.”

The Prophet ﷺ is known to have said:

“They should not be entrusted with a work, which they are unable to do. If the assignment is difficult, the master should assist the slave.”

The Prophet ﷺ declared that the worst of the men is he who beats his slave and does not help him in performing a difficult task. One who treats a slave badly, will not enter Paradise. The families of the slaves should not be separated from them.

Islam treated the slaves equally with free Muslims and provided them every right and opportunity to progress in knowledge, religion, military, politics, and social life. Being a slave was in no way a barrier or hindrance in their way as it was in other societies.

## Some Aftermaths of Badr

In the constitution of Al-Madinah, a clause was laid that the Jews of Al-Madinah would not ally with the Makkans against the Muslims. The Jews violated this clause and some of their poets reached Makkah to provoke the Quraish against the Prophet ﷺ and the Muslims. One such Jew poet was Ka'b bin Ashraf.

The poets reached Makkah at a time when they were burning in the flames of revenge against the Muslims. The chiefs of Makkah had raised a slogan, “Lament not the dead, avenge them!”

By the ‘dead’ was meant the victims of Badr. They had announced if any man or woman was found weeping, he or she would be cast out of the city and their tribe. Such an expulsion into the desert meant death. There was no chance of their survival without communal help. That was the reason mothers, sisters and wives of the dead dared not mourn the death of their loved ones.

One night, a mother heard a woman weeping. She followed the voice and reached a house where she found an old lady mourning. She asked, “Mother, has the constraint on weeping been withdrawn?” Quite terrified, the old lady said, “Why do you ask?” The woman said, “My heart is also bursting with grief and I want to weep over the death of my son but I am afraid of being banished from the tribe. If the restriction on weeping has been withdrawn then let us shed tears together for our children!” The old woman could not tell that she wept for her son, instead she said the tears and lamenting was for the loss of a camel. This incident indicates to what extent the citizens of Makkah were intimidated and influenced by the Quraish elders.

After Abu Jahl’s death in Badr, a council of three people was formed which included the heralds of Quraish. One member of the council was Abu Lahab, the second was Abu Sufyân and the third Safwân bin Umaiyah. The three of them vowed not to rest unless they eliminated the Prophet ﷺ and put Islam to an end.

Abu Lahab had not participated in the Battle of Badr, though it had been extremely important for him to do so considering the ancient



of Sallam bin Mishkam. She had a ram slaughtered as she had heard that the Prophet ﷺ was very fond of lamb's leg. She then added poison to both legs, roasted them and sent the meal to the Prophet ﷺ. When this roasted meat was presented to the Prophet ﷺ, a Companion, named Bishr bin Barâ' bin Ma'rur رضى الله عنه, was in his company. It was the Prophet's habit to share his meals with guests and the poor, the Prophet ﷺ presented one leg to him and from the other he himself tore a slice to eat.

Bishr bin Barâ' took a bite, chewed it and swallowed, but the Prophet ﷺ on chewing the first morsel spat it out. He told Bashir bin Barâ' urgently, "Do not eat this meat! It has been poisoned!" In bewilderment, Bashir threw away the leg, but the morsel of meat he had swallowed showed its effects and he soon died.

Zainab bin Hârith was arrested and questioned whether she had sent poisoned meat to the Prophet ﷺ. She confessed saying, "I poisoned the meat with the view that the Prophet would not eat this meat. If he was the true Messenger of Allâh, he would not be affected by the poison. As the Prophet ﷺ spat out the meat instantly, the truth of his Prophethood has been proved to me."

The famous works of Mas'ûdi, Ibn Hisham, Asad Baig, Tabari, Ibn Abul-Hadîd do not mention how the Muslims treated that woman.

Some Islamic scholars have written that the Prophet ﷺ before his death mentioned to his loved ones that the cause of his death was the same poison that had been given to him at Khaibar. We know that the Prophet ﷺ did not consume any of the poisoned meat but it has been conjectured that some fluid which would have oozed out of the meat by a little chewing could have been absorbed in his body, later becoming the cause of his illness and ultimately that of his death.

## 'Umrah of the Prophet ﷺ

The Prophet ﷺ had decided to perform 'Umrah with his followers in 6 AH, but the idolaters of Makkah had intervened and the result had been the treaty of Hudaibiyah. One of the clauses of this treaty permitted the Muslims to come to the Holy Ka'bah for pilgrimage the next year, provided they stayed no longer than three days. In 7 AH, (629 AD), the Prophet ﷺ left for Makkah to perform 'Umrah. He was accompanied by two thousand Companions.

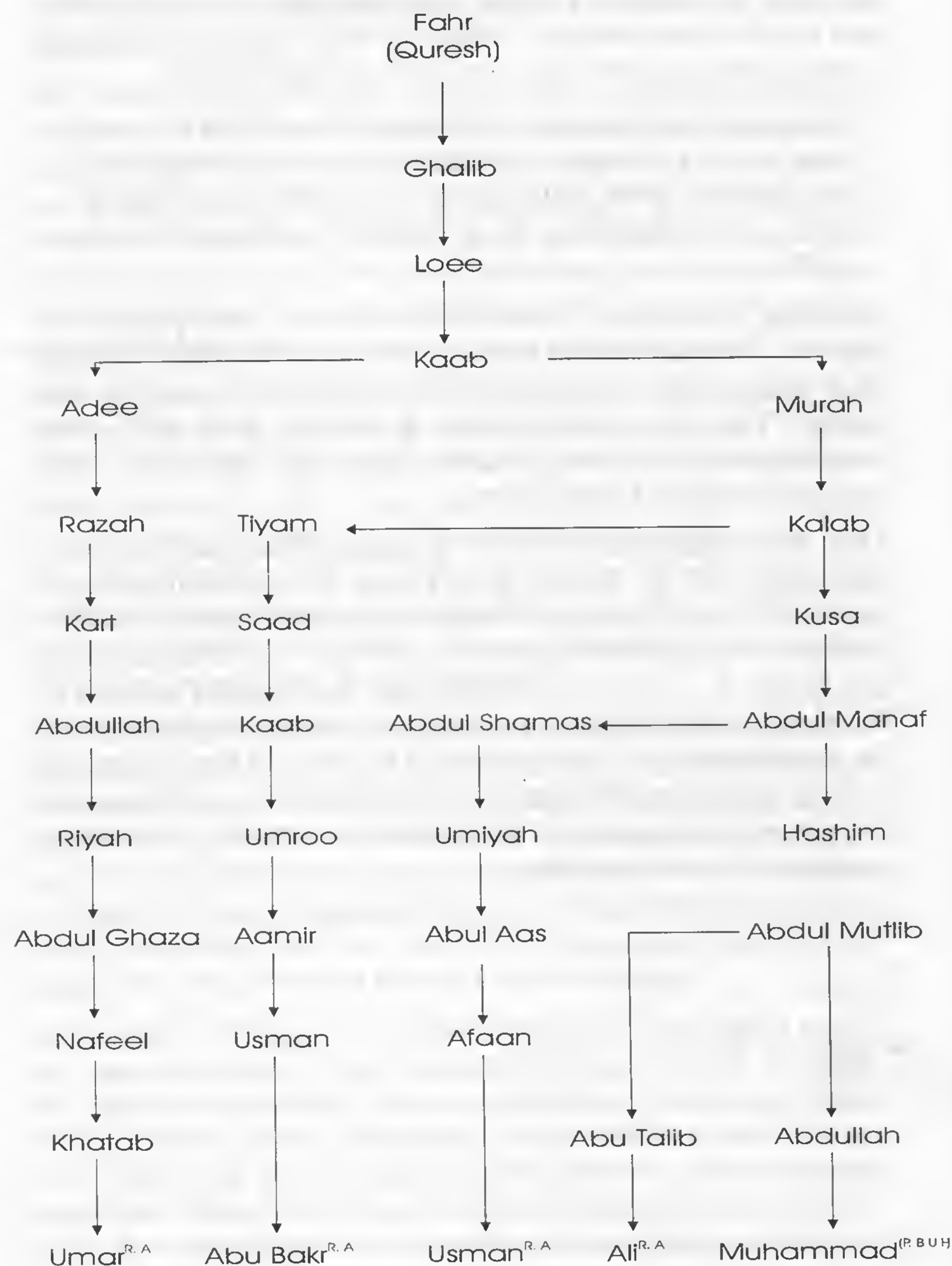
The Muslims going for pilgrimage had no weapons, except swords. The sword was part and parcel of their dress. When the Muslims entered Makkah, the Quraish became frightened and left for the hills situated in front of Holy Ka'bah to watch the Muslims from a distance. They were afraid that the Muslims might attack them. The Prophet ﷺ observed precautions before entering Makkah. He appointed a cavalry of one hundred soldiers led by Muhammad bin Muslamah رضى الله عنه at Marr-az-Zahrân, in the vicinity of Makkah and ordered them to stay vigilant all the time.

Muhammad bin Muslamah رضى الله عنه and his companions climbed a hill situated in Marr-az-Zahrân from where they could watch Makkah. The Prophet's final instructions to Muhammad bin Muslamah رضى الله عنه were: "If you see the disbelievers attacking us, then come to our assistance, otherwise stay here till our return."

When Bilâl's voice reverberated in the air of Makkah, 'Allâh is the Most Great, Allâh is the Most Great.' 'There is no *Ilâha* but Allâh,' the idolaters standing at the nearby hills, writhed with rage and fury. They had expected that the huge idols of Holy Ka'bah would crash the skies onto the Muslims or would turn them to a heap of chaff by showering them with stones. Nothing undesirable happened to the Muslims. Not even a single speck or stone fell from the skies. Instead the atmosphere of Makkah was purified with the echoes of the heathen-shattering words of 'Allâh is the Most Great.'

When the Muslims started circumambulating the Holy Ka'bah in company of their Prophet ﷺ, their eyes became wet with passion. 'Umar رضى الله عنه, who was with the strongest of heart and a resolute man, started

## Relationship of Muhammad<sup>(PBUH)</sup> with Caliphates



## Illness of the Prophet ﷺ

One month after reaching Al-Madinah, the Prophet ﷺ became ill. He sometimes was able to leave his house for the Mosque to offer prayers. The days he could not come to the Mosque, Abu Bakr رضي الله عنه used to lead the prayers. When Abu Bakr رضي الله عنه recited the Holy Qur'an in the Mosque, the Prophet ﷺ used to sit up, and repeat the Verses being recited in the Mosque.

Whenever the Prophet ﷺ felt he could go to the Mosque, he would go even if it meant taking the help of people to go there. One day he said while talking to people: "O brothers, soon a person who is dear to you will leave you." Those who were present in the Mosque could not stop weeping, as they had understood the meaning of these words. The Prophet ﷺ was telling them that soon he would no longer be with them. The Prophet ﷺ comforted them and said, "Lament not, we all are helpless before His Will."

When his condition stabilised a little, he left his house for the Mosque. On reaching the Mosque he addressed the common Muslims and said, "Brothers and sisters, if I have offended someone, I am ready to compensate. Whosoever wants to take compensation from me, can have it. If I have hit someone, he should step ahead to avenge himself. I will bow my back to receive his strike."

The Prophet's house, where he spent last moments of his life, was very near the Mosque. This one-storied house used to become extremely hot in summer. One day in the morning, the Prophet's condition worsened. He asked his relatives to fetch water from several different wells of Al-Madinah. They fetched water as directed. The Prophet ﷺ drank one sip from each bowl and after some time said that his condition had improved.

A reader should not be surprised at the method adopted by the Prophet ﷺ to cure himself. At those times in Arabia, water was thought the best medicine. Only an Arab can value the importance of water, as he struggles throughout his life because of its scarcity. How could we value it? We have this blessing in abundance and are unaware of its real significance and value. In the burning land of